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Dutiya Koṭi,gāma Sutta

The 2nd Koṭigāma Discourse; Ee¹ **Dutiya Vajji Sutta** the 2nd Discourse on Knowledge | S 56.22

Theme: The 4 truths are the true meaning and purpose of life

Translated by Piya Tan ©2018

1 Sutta summary and significance

1.1 SUTTA SUMMARY. Like **the Paṭhama Koṭi,gāma Sutta** (S 56.21), the 1st Koṭi,gāma Discourse, **the Dutiya Koṭi,gāma Sutta**, the 2nd Koṭi,gāma Sutta, states, with slightly different wording, that it is because we have not penetrated the 4 noble truths—not fully understood the true reality about life—that we are caught in this endless cycle of rebirths and redeaths (*saṃsāra*). The Dutiya Koṭi,gāma Sutta also has more closing verses [1.2.2].

1.2 THE TEXT AND VERSES

1.2.1 The Samaṇa Brāhmaṇa Sutta (It 4,4)

1.2.1.1 The Dutiya Koṭi,gāma Sutta (S 56.22) recurs as **the Samaṇa Brāhmaṇa Sutta** (It 4.4/104-106), and the verses recur in **the Dvayatānupassanā Sutta** (Sn 3.12) [1.2.2]. As the title suggests, the Sutta is about the true purpose of being a recluse or a brahmin. They are neither social nor religious status but simply terms for those who are liberated from suffering by breaking through into the 4 noble truths.

1.2.1.2 The Iti,vuttaka Commentary explains that “the goal of recluseship” (*sāmaññ’attha*) and “the goal of brahminhood” (*brahmaññ’attha*) are synonymous, both referring to the 4 noble fruits (that is, those of streamwinning, once-returning, non-returning and arhathood). “Others” (some ancient teachers) say that the goal of recluseship are the 4 noble paths (*ariya.magga*), while the goal of brahminhood are the 4 noble fruitions (*ariya,phala*) (ItA 151 f).

1.2.1.3 It should be understood here that the Buddha has “naturally adapted” the terms *brāhmaṇa* and *brahmaṇ’attha* or *brahmaṇ’atta* taking them in the Buddhist (and original)² sense as those who keep away from bad and such a state. The Buddha unequivocally rejects the class notion of the caste brahmins with their dogmas, rituals and goals.³ **The Dhammapada** closes with a whole chapter (ch 26) of the Buddha’s definition and description of a true brahmin (Dh 383-423).

1.2.2 The Dutiya Koṭi,gāma Sutta also has more closing verses, a total of 5. The verses recur in **the Dvayatānupassanā Sutta** (Sn 3.12/724-727),⁴ the prose sections of which had been added by the council elders (SnA 2:504,8). The verses are in sloka (like most of the quatrains of the Dhammapada). The Sutta (and these verses) deal with a series of pairs (*dvayatā*), of which “suffering” (*dukkha*) is always the second, and explains how the pairs are causally linked, and the second element always arising from the first.

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¹ Corrected from *vijjā* for both **Koṭigāma Ss 1+2**.

² On the origins of the brahmin and social classes, see **Aggañña S** (D 27), SD 2.19.

³ See eg **Tevijja S** (D 13), SD 1.8; **Vāsetṭha S** (M 98 = Sn 3.9), SD 37.1.

⁴ Sn 3.12/724-727 (SD 104.2).

Dutiya Koṭi,gāma Sutta

The 2nd Koṭi,gāma Discourse

S 56.22

1 Bhikshus, those recluses and brahmins who do not understand:

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| (1) this is suffering, | according to true reality; |
| (2) this is the arising of suffering, | <i>according to true reality;</i> |
| (3) this is the ending of suffering, | <i>according to true reality;</i> |
| (4) this is the path leading to the ending of suffering, | <i>according to true reality—</i> |

1.1 they are neither recluses nor brahmins to me, neither are they regarded as recluses amongst the (true) recluses, nor are they regarded as brahmins amongst the (true) brahmins.⁵

2 Furthermore, these venerable ones do not, by realizing for themselves with direct knowledge, attain and dwell in the goal of recluseship nor in the goal of brahminhood.⁶

3 Bhikshus, those recluses and brahmins who do **understand**:

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|--|-----------------------------------|
| (1) this is suffering, | according to true reality; |
| (2) this is the arising of suffering, | <i>according to true reality;</i> |
| (3) this is the ending of suffering, | <i>according to true reality;</i> |
| (4) this is the path leading to the ending of suffering, | <i>according to true reality—</i> |

3.1 they are recluses and brahmins to me, and they are regarded as recluses amongst the (true) recluses and they are regarded as brahmins amongst the (true) brahmins. [433]

4 Furthermore, these venerable ones, by realizing for themselves with direct knowledge, attain and dwell in the goal of recluseship and in the goal of brahminhood.

5 The Blessed One said this.

6 Having said this, the welcome one [*sugata*], the teacher, said this:

The 4-truth verses⁷

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| <p>7 <i>Ye dukkhaṃ na-p,pajānanti
atho dukkhassa sambhavaṃ
yattha ca sabbaso dukkhaṃ
asesaṃ uparujjhati</i></p> | <p>Those who know not suffering,
nor the arising of suffering,
nor where all suffering
end without any remainder,</p> |
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⁵ *Na me te bhikkhave samaṇā vā brāhmaṇā vā samaṇesu vā samaṇa,sammata, brāhmaṇesu vā brāhmaṇa,sammatā.*

⁶ *Na ca pana te āyasmanto sāmāññ'atthaṃ vā brahmaññ'atthaṃ* vā diṭṭh'eva dhamme sayarṃ abhiññā sacchikatvā upasampajja viharanti. [*vī brahmaññ'attam]*

⁷ These verses recur in **Samaṇa,brāhmaṇa S** (It 4.4) & **Dvayatānupassanā S** (Sn 3.23/724-727). The verses are broken up in different ways in the various MS editions to reflect sets of ideas. Here the verses are simply arranged in quatrains, whose flow and unity of ideas can easily be teased from the translation.

- 8 *tañ ca maggaṃ na jānanti
dukkhūpasama,gāminarṃ
ceto,vimutti hīnā te
atho paññā,vimuttiyā* who do not know the path
to the stilling of suffering,
they are without freedom of mind
and freedom by wisdom,
- 9 *abhabbā te anta,kiriyāya
te ve jāti,jarūpagā,
ye ca dukkharṃ pajānanti
atho dukkhassa sambhavarṃ* they are indeed incapable of making (of it):
they fare on, indeed, in decay and death.
But those who understand suffering,
and the arising of suffering,
- 10 *yattha ca sabbaso dukkharṃ
asesarṃ uparujjhati
tañ ca maggaṃ pajānanti
dukkhūpasam agāminarṃ* and where all suffering
end without remainder:
and understand the path
bringing stillness to suffering,
- 11 *ceto,vimutti,sampannā
atho paññā,vimuttiyā
bhabbā te anta,kiriyāya
na te jāti,jarūpagā'ti* he has attained freedom of mind
and freedom by wisdom, too.
Capable is he of making an end of it:
he fares not in birth and decay.

— evaṃ —

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